621 R 11. Ae Mura (kilometer 8)
361 12. Paudari (inside from Nuamere too)

237 There are no more tusks in Roworeke. All
727 of them were sold or taken during the Japanese
436 time. The old wea were sold in the Japanese
563 time too, but new ones are being made by
326 traveling goldsmiths from Savu and Roti, from metal supplied by the kampong folk. We picked up two Roti goldsmiths with their tools and families. They had been in the mountains making wea and ornaments for the Lio folk. They use the natives' gold. Much silver is now mixed in with the gold. They both had complete
[142] sets of gold teeth. They were handsome, large, and light.

583 Today, if there are no tusks or wea, they
611 use money and animals for the bride price, but
591 they may also work it off, although it is not
237 really a case of ambil anak because the children follow the father's suku anyway. The girl must stay with the parents until the bride price is paid. Also, residence remains matrilocal until the bride price is paid. Thus we have an illustration of this in the case of a Lio man now living in Roworeke, with several children, because the bride price has not yet been paid. The children belong to his suku, however. Thus there is bride service, matrilocal residence, but the descent remains patrilineal. The guru, who is living matrilocally, has not yet paid his bride price. He tried to get the assistant to say that they still had tusks, but the kepala kampong told the truth.

693 Nearly all adat cases are handled by the
624 kampong Little Fours, but big cases come before
632 the Big Four. The latter type cases are evidently rare. Minor ones may be handled by the local giri tumba, acting alone. The adat cases
● [691] are concerned only with land and marriage questions.

War

000 Radja's kampong.

721 There used to be much warfare with the Mohammedan coastal folk too. And war was waged with other districts and tribes, but this was rare, and was largely tied up with the higher politics of the radja. A pure border war, however, was one carried on with the district Lewotala.

186 621 484 Only a very few people locally have been in other places enough to have inferiority feelings about their own village. They have all seen the town of Larantuka, but this is not much and they get tired of it after a little while. Those who have, for example, seen Makassae, of whom there are very few, are less happy when they come back. This is a real difference. They tell a lot about the big town. Thus, the truth is that in all Flores the towns are so little and are so much like the kampongs (i.e. dull), that there is little contrast. Therefore, they see no advantage locally as over against the kampongs. Of the kampongs here all are about the same in wealth and land holdings. Lewohala and Watuwiti have a bit better land and perhaps more of it; thus, in general, one place is about as good as another.

721 178 578 691 693 Wars were waged over borders, women, and molesting children. Now warfare is outlawed, although they still carry it on in a modified way. For example, there is a dispute of this kind going on now between Leloba and Waibalun, although the chief says that they must not carry on a war. There have been repeated grievances; their patience is gone. A band goes out hot for revenge and although the chiefs in general try to keep the people from war they are unsuccessful. Most disputes are settled by legal procedures, with the kakang as the main judge and the kepala kampong, radja tuan, and kelake of the kampongs concerned making up the court.

693 614 For inter-suku cases, the court is made up